THE

MOST REVEREND DOCTOR JAMES BUTLER'S

CATECHISM,

REVISED, ENLARGED, IMPROVED, AND RECOMMENDED

BY THE FOUR

R. C. ARCHBISHOPS OF IRELAND,

AS A

GENERAL CATECHISM.

TO WHICH IS ADDED

THE SCRIPTURAL CATECHISM,

BY THE Rt. REV. DR. MILNER.

Suffer the little children to come to me, and forbid them not, for of such is the kingdom of God.—*Mark* x. 14.
This is eternal life: That they know thee the only true God, and Jesus Christ, whom thou hast sent.—*John* xvii. 3.

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THEOLOGICAL SEMINARY

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In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

THE ANGELIC SALUTATION.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus—Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he arose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he will come to judge

the living and the dead. I believe in the Holy Ghost; the Holy Catholic church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and life everlasting—Amen.

THE CONFITEOR, OR GENERAL CONFESSION.

I CONFESS to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault:* therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

THE ANGELUS DOMINI.

1. The Angel of the Lord declared unto Mary; and she conceived of the Holy Ghost.

Hail Mary, full of grace; the Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

2. Behold the handmaid of the Lord; be it done unto me according to thy word. Hail Mary and Holy Mary.

3. And the Word was made flesh, and dwelt among us. Hail Mary and Holy Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may, by his Passion and Cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

May the divine assistance always remain with us; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

A PRAYER BEFORE MEAT.

Bless us, O Lord! and these thy gifts, which of thy bounty we are to receive, through Christ our Lord. Amen.

A PRAYER AFTER MEAT.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest for ever. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

ACTS OF CONTRITION, FAITH, HOPE, AND CHARITY

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

A PRAYER BEFORE THE ACTS.

Let us Pray.

O Almighty and Eternal God, grant unto us an increase of faith, hope, and charity; and that we may obtain what thou hast promised, make us to love and practise what thou commandest, through Jesus Christ our Lord. Amen.

AN ACT OF CONTRITION.

O my God! I am heartily sorry for having offended thee, and I detest my sins most sincerely, not only because by them I have lost all right to heaven, and have deserved the everlasting punishment of hell, but especially because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness and most amiable perfections; and I firmly purpose, by thy holy grace, never more to offend thee.

AN ACT OF FAITH.

O my God! I firmly believe that thou art one only God, the Creator and Sovereign Lord of Heaven and Earth, infinitely great, and infinitely good; I firmly believe, that in thee, one only God, there are three Divine Persons, really distinct, and equal in all things, the Father, and the Son, and the Holy Ghost; I firmly believe in Jesus Christ, God the Son, who became Man; was conceived by the Holy Ghost and was born

of the Virgin Mary; suffered and died on a cross to redeem and save us; arose the third day from the dead, and ascended into heaven; will come at the end of the world to judge mankind, and will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible Truth, hast revealed them; and thou hast commanded us to *hear the Church which is the pillar and the ground of Truth.* In this faith I am firmly resolved, by thy holy grace, to live and die. *Matt.* xviii. 17, and 1 *Tim.* iii. 15.

AN ACT OF HOPE.

O my God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments; relying on thy infinite power, goodness, and mercy, and on thy sacred promises, to which thou art always faithful, I confidently hope to obtain pardon of all my sins, grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and which, with thy assistance, I will perform; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

Or of the Love of God and of our Neighbours.

O my God! I love thee with my whole heart and soul, and above all things: because thou art infinitely good and perfect, and most worthy of all my love; and for thy sake, I love my neighbour as myself. Mercifully grant, O my God! that having loved thee on earth, may love and enjoy thee for ever in heaven. Amen.

PRAYER TO BE SAID BEFORE MASS.

Let us Pray.

O MERCIFUL Father, who didst so love the world, as

to give up for our redemption thy beloved Son; who, in obedience to thee, and for us sinners, humbled himself even unto the death of the Cross; and continues to offer himself daily, by the ministry of his priests, for the living and the dead; we humbly beseech thee, that, penetrated with a lively faith, we may always assist with the utmost devotion and reverence, at the oblation of his most precious body and blood, which is made at Mass; and thereby be made partakers of the Sacrifice, which he consummated on Calvary.

In union with thy holy church and its minister, and invoking the blessed Virgin Mary, Mother of God, and all the Angels and Saints, we now offer the adorable Sacrifice of the Mass to thy honour and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and total dependence on thy gracious Providence, and in thanksgiving for all thy benefits and for the remission of our sins.

We offer it for the propagation of the Catholic faith, for our most holy Father the Pope, for our Archbishop, (or Bishop,) and for all the Pastors and Clergy of thy Holy Church, that they may direct the faithful in the way of salvation! *for the President of the United States, for the Governor of this State, and for all who are in high stations*—that we may lead a quiet and holy life; for peace and good-will among all states and people; for the necessities of mankind, and particularly for the congregation here present, to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained when he instituted at his last supper this wonderful mystery of his power, wisdom, and goodness; we offer the Mass in grateful remembrance of all he has done and suffered for the

love of us, making special commemoration of his bitter Passion and Death, and of his glorious Resurrection and Ascension into heaven—Vouchsafe, O Almighty and Eternal God! (for to thee alone so great a sacrifice is due) graciously to accept it, for these and all other purposes, agreeable to thy holy will. And to render it the more pleasing, we offer it to thee through the same Jesus Christ, thy beloved Son, our Lord and Saviour, our High Priest and victim: and in the name of the most Holy Trinity, the Father, and the Son, and the Holy Ghost—to whom be honour, praise, and glory, for ever and ever—Amen.

PRAYER BEFORE CATECHISM.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the Holy and undivided Trinity, now and for ever, Amen.

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit and they will be created.—*R.* And thou wilt renew the face of the earth.

Let us Pray.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts, through Jesus Christ our Lord, who, with thee, in the unity of the same Holy Ghost, liveth and reigneth one God for ever and ever. Amen.

AFTER CATECHISM.

Lord Jesus Christ, Son of the Living God, we beseech thee through thy holy cross and passion, through thy death and glorious resurrection, be gracious and merciful unto us and all sinners. O Jesus! hear us; O Jesus! save us; O Jesus! have mercy upon us, and strengthen our faith, increase our hope, and make us perfect in the love of God, and of our neighbour, that in this life we may serve thee alone in true justice, and for ever extol and praise thee with all the saints in heaven.

LESSON I.

On God, and the Creation of the world.

Question. WHO made the world?

Answer. GOD.

Q. Who is God?

A. The Creator and sovereign Lord of Heaven and earth, and of all things.

Q. How many Gods are there?

A. There is but one God, who will reward the good and punish the wicked.

Q. Where is God?

A. God is everywhere, but he is said principally to be in Heaven, where he manifests himself to the blessed.

Q. What is Heaven?

A. The kingdom of God's glory, and of his angels and saints.

Q. If God be everywhere, why do we not see him?

A. Because God is a pure spirit, having no body, and therefore cannot be seen by corporal eyes.

Q. Does God see us?

A. He does, and continually watches over us.

Q. Does God know all things?

A. Yes; *all things are naked and open to his eyes*, even our most secret thoughts and actions. *Heb.* iv. 13.

Q. Will God judge our most secret thoughts and actions?

A. Yes; *and every idle word that men shall speak, they shall render an account for it, in the day of judgment.* *Matt.* xii. 36.

Q. Had God a beginning?

A. No; he always was, and always will be.

Q. Can God do all things?

A. Yes; *with God all things are possible*; and nothing can be difficult to him. *Matt.* xix. 26.

Q. How did God make the world?

A. Of nothing, and by his word only; that is, by a single act of his all-powerful will.

Q. Why did God make the world?

A. For his own glory, to show his power and wisdom, and for man's use and benefit.

LESSON II.

On Man, and the End of his Creation.

Q. What is man?

A. One of God's creatures, composed of a body and soul, and made to God's likeness.

Q. In what is man made to God's likeness?

A. In his soul.

Q. In what is man's soul like to God?

A. In being a spirit and immortal, and in being capable of knowing and loving God.

Q. What do you mean, when you say, the soul is immortal.

A. I mean that it can never die.

Q. Why did God give us souls capable of knowing and loving him?

A. That we might fulfil the end for which he made us.

Q. For what end did God make us?

A. To know and serve him here on earth, and after, to see and enjoy him for ever in Heaven.

Q. How can we know God on earth?

A. By learning the truths he has taught.

Q. Where shall we find the truths God has taught?

A. They are chiefly contained in the Apostles' creed.

LESSON III.

On the Apostles' Creed.

Q. What does the Apostles' creed contain?

A. The principal mysteries of religion, and other necessary articles.

Q. Which are the principal mysteries of religion.

A. The Unity and Trinity of God, the incarnation, death, and resurrection of our Saviour.

Q. Why are they called principal mysteries?

A. Because most necessary to be explicitly believed; and because all other mysteries of religion are grounded on them. *John* xvii. 3.

Q. What do you mean by mysteries of religion.

A. Revealed truths which we do not comprehend.

Q. Does God require of us to believe mysteries of religion?

A. Yes; God requires of us to pay the homage of our understanding, and to submit our will to him in all things. St. Paul. *Rom.* x. 10.

Q. How do we pay the homage of our understanding to God?

A. By firmly believing on God's unerring word, whatever he has revealed, be it ever so incomprehensible to us.

Q. How do we submit our will to God?

A. By cheerfully doing, in obedience to God, all things whatsoever he commands.

Q. What means the Unity of God?

A. That there is but one God; and there cannot be more Gods than one. *Eph.* iv. 6.

Q. Why cannot there be more Gods than one?

A. Because God, being supreme and sovereign Lord, cannot have an equal.

LESSON IV.

On the Trinity, and Incarnation.

Q. How many persons are there in God?

A. Three divine persons, really distinct and equal in all things. 1 *St. John*, v. 7.

Q. How do you call the three divine persons?

A. The Father, the Son, and the Holy Ghost.

Q. Is the Father God?

A. Yes; the Father is God, and the first person of the blessed Trinity.

Q. Is the Son God?

A. Yes; the Son is God, and the second person of the blessed Trinity.

Q. Is the Holy Ghost God?

A. Yes; the Holy Ghost is God, and the third person of the blessed Trinity.

Q. What means the blessed Trinity?

A. One God in three divine persons. *St. John,* v. 7.

Q. Are the three divine persons, three Gods?

A. No; they are one only God, having but one and the same divine nature; and they are from eternity.

Q. Is any one of the three divine persons more powerful or more wise than the other?

A. No; as the three divine persons are all but one and the same God, they must be alike in all divine perfections; therefore one cannot be more powerful or more wise than the other.

Q. Did one of the three divine persons become man?

A. Yes; God the Son, the second divine person, became man. *St. John,* i. 14.

Q. How did God the Son become man?

A. He was conceived by the Holy Ghost, and was born of the Virgin Mary. Ap. Cr.

Q. What do you mean by saying, that the Son of God *was conceived by the Holy Ghost?*

A. I mean that he assumed human nature, that is, a body and soul like ours, by *the power* or *operation of the Holy Ghost.*

Q. Where did God the Son take a body and soul like ours?

A. In the chaste womb of the Virgin Mary, *and he was born man of her.*

Q. How do you call God the Son, made man?

A. Jesus Christ.

Q. What is the meaning of these words, *Jesus Christ?*

A. Jesus signifies Saviour, and *Christ* signifies the Anointed; and St. Paul says that, *in the name of Jesus every knee should bow. Phil.* ii. 10.

Q. Did Jesus Christ remain God, when he became man?

A. Yes; he was always God.

Q. Was Jesus Christ always man?

A. Only from the time of his conception, or incarnation.

Q. What means the incarnation?

A. That God the Son, the second person of the blessed Trinity, *was made man. St. John*, i. 14.

Q. What do you believe Jesus Christ to be?

A. True God and true man.

Q. Why did Christ become man?

A. To redeem and save us.

Q. How did Christ redeem and save us?

A. By his sufferings and death on the cross.

Q. Was it by his passion and death Christ also satisfied the justice of God for our sins?

A. Yes; and delivered us from hell, and from the power of the devil. *Col.* ii. 14.

LESSON V.

On our First Parents, &c.

Q. How came we to be in the power of the devil?

A. By the disobedience of our first parents, in eating the forbidden fruit. *Gen.* ii. *and* iii.

Q. Who were our first parents?

A. Adam and Eve, the first man and woman.

Q. Why did God command our first parents not to eat the forbidden fruit?

A. To make them sensible of his dominion over them, and of their dependence on him, and to try their obedience.

Q. Who tempted our first parents to eat the forbidden fruit?

A. The Devil, envying their happy state. *Gen.* iii.

Q. Whom do you mean by the Devil?

A. One of the rebellious or fallen angels, whom God cast out of heaven.

Q. What do you mean by Angels?

A. Pure spirits, that is, without a body, created to adore and enjoy God in heaven.

Q. Were the Angels created for any other purpose?

A. Yes; to assist before the throne of God, and to minister unto him; and they have been often sent as messengers from God to man: and are also appointed our guardians. *Apoc.* vii. 9. *Heb.* i. 7. *Matt.* iv. 6. xviii. 10.

Q. Why were any Angels cast out of heaven?

A. Because *through pride* they rebelled against God. *Isaias*, xiv.

Q. Did God punish in any other way the Angels who rebelled?

A. Yes; he condemned them to Hell, a place of eternal torments.

Q. Why did God make Hell?

A. To punish the Devils or bad Angels.

Q. Are any other condemned to Hell, beside the Devils or bad Angels?

A. Yes; all who die enemies to God; that is, all who die in the state of mortal sin.

Q. Can any one come out of Hell?

A. No; *out of Hell there is no redemption.*

Q. How did God reward the Angels who remained faithful?

A. He confirmed them for ever in glory.

LESSON VI.

On original Sin, &c.

Q. How did God punish the disobedience of our first parents?

A. They were stript of original justice and innocence; driven out of paradise; and condemned to death with their posterity.

Q. Did God inflict any other punishments on our first parents?

A. Yes; he deprived them of all right to Heaven, and of several other blessings intended for them.

Q. What were the chief blessings intended for our first parents?

A. A constant state of happiness, if they remained faithful to God.

Q. Were we condemned to the same punishments with our first parents?

A. Yes; we were all made partakers of their sin and punishments: as we would be all sharers in their innocence and happiness, if they had been obedient to God. *Rom.* v. 12.

Q. How do you call the sin of our first parents?

A. Original sin.

Q. What is original sin?

A. The sin we inherit from our first parents; and in which we were conceived and born *children of wrath. Ephes.* ii. 3.

Q. Why is it called original sin?

A. Because it is transmitted to us from our first parents, and we came into the world infected with it; and because it is the origin and source of every evil and misery to us. *Rom.* v. 12.

Q. What other particular effects follow from the sin of our first parents?

A. It darkened our understanding; weakened our will; and left in us a strong inclination to evil.

Q. What is the reason that darkness in our understanding, weakness in our will, and a propensity to evil, still remain, with many other temporal punishments, after original sin is forgiven?

A. To serve as an occasion of merit to us; by resisting our corrupt inclinations, and by bearing patiently the suffering of this life.

LESSON VII.

On Jesus Christ, &c.

Q. Did Christ become man immediately after the transgression of our first parents?

A. No; though he was immediately promised to them as a redeemer. *Gen.* iii. 15.

Q. How many years after the fall of our first parents did Christ become man?

A. About four thousand years.

Q. How could they be saved, who lived before Christ became man?

A. By the belief of a redeemer to come; and by keeping the commandments of God. 1 *Cor.* x. 4.

Q. On what day did Christ become man?

A. On the twenty-fifth of March, the day of the annunciation, *he was conceived by the Holy Ghost. Ap. Cr.*

Q. Why is it called the day of the annunciation?

A. Because on that day the angel Gabriel announced to the Virgin Mary: *Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. Luke*, i. 31.

Q. On what day was Christ born of the Virgin Mary?

A. On Christmas-day, in a stable at Bethlehem.

Q. How long did Christ live upon earth?

A. About thirty-three years he led a most holy life in poverty and sufferings.

Q. Why did Christ live so long on earth?

A. To show the way to heaven by his instructions and example.

Q. How did Christ end his life?

A. On good Friday *he was crucified* on Mount Calvary, *and died* nailed to a cross. *Ap. Cr.*

Q. Why do you call that day *good*, on which Christ suffered so painful and so ignominious a death?

A. Because on that day, by dying on the cross, he showed the excess of his love, and purchased every blessing for us.

Q. Who condemned Christ to so cruel a death?

A. *Pontius Pilate*, the Roman Governor, at the desire of the Jews.

Q. What do you infer from the sufferings and death of Christ?

A. The enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. Did any thing remarkable happen at the death of Christ?

A. Yes; *the sun was darkened, the earth trembled, and the dead arose, and appeared to many.* *Matt.* xxvii.

LESSON VIII.

On Christ's descent into Hell, and on his resurrection and ascension into Heaven.

Q. WHERE did Christ's soul go after his death?

A. It *descended into Hell.* *Ap. Cr.*

Q. Did Christ's soul descend into the hell of the damned?

A. No; but to a place of rest, called *Limbo.* *Acts* ii. 24, 27. *Psalms*, xv. 10.

Q. Who were in Limbo?

A. The souls of the saints, who died before Christ.

Q. Why did Christ descend into Limbo?

A. St. Peter says, *to preach to those spirits that were in prison;* that is, to announce to them in person the joyful tidings of their redemption. 1 *Pet.* iii. 19.

Q. Why did not the souls of the saints, who died before Christ, go to heaven immediately after their death?

A. Because heaven was shut against them by the sin of our first parents; and could not be opened to any one, but by the death of Christ.

Q. When did the souls of the saints, who died before Christ, go to heaven?

A. When Christ ascended into heaven.

Q. Where was Christ's body when his soul was in Limbo?

A. In the sepulchre or grave.

Q. On what day did Christ rise from the dead?

A. On Easter Sunday, the third day after he was crucified, he rose in body and soul, glorious and immortal, from the dead.

Q. What does the resurrection of Christ prove?

A. That, as by dying on the cross, he showed himself a real mortal man, so by raising himself from the dead, he proved himself God. *Ap. Cr.*

Q. How long did Christ stay on earth after his resurrection?

A. Forty days; to show that he was truly risen from the dead, and to instruct his apostles.

Q. After Christ had remained forty days on earth, where did he go?

A. On ascension day, *he ascended* from Mount Olivet, with his body and soul, *into heaven. Ap. Cr.*

Q. Where is Christ in heaven?

A. He sits at the right hand of God, the Father Almighty. Ap. Cr.

Q. What do you mean by saying, that Christ sits at the right hand of God?

A. I mean, that Christ, as God, is equal to his Father in all things; and as man, is in the highest place in heaven, next to God in power and glory.

Q. What did Christ promise to his apostles before he ascended into heaven?

A. That he would send *the Holy Ghost, the spirit of truth, to teach them all things, and to abide with them for ever. John,* xiv.

LESSON IX.

On the descent of the Holy Ghost, on the New Law, and the Sign of the Cross.

Q. On what day, and after what manner, did the Holy Ghost descend on the apostles?

A. On Whitsunday *the Holy Ghost descended in the form of tongues of fire, and sat upon every one of them. Acts,* ii.

Q. What does the Scripture say of those who received the Holy Ghost?

A. They were all filled with the Holy Ghost; and they began to speak in divers tongues, the wonderful works of God. Acts, ii.

Q. Why did Christ send the Holy Ghost?

A. To sanctify his church, to comfort his apostles, and to enable them to preach his gospel, or the new law.

Q. What do you mean by the new law?

A. The law which Christ established on earth.

Q. Which was the old law?

A. The law given to the Jews.

Q. How do you call the followers of the new law?

A. Christians.

Q. How are we known to be Christians?

A. By being baptized, by professing the doctrine of Christ, and by the sign of the cross.

Q. How is the sign of the cross made?

A. By putting the right hand to the forehead, then under the breast, then to the left and right shoulders; saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen

Q. Why do you make the sign of the cross?

A. To beg that Jesus Christ, by his cross and passion, may bless and protect me.

Q. Should we frequently make the sign of the cross?

A. Yes; particularly in all temptations and dangers, and before and after prayer; and always with great attention and devotion.

Q. What does the sign of the cross signify?

A. It signifies and brings to our minds the principal mysteries of religion.

Q. What mysteries of religion does the sign of the cross recall to our minds?

A. The blessed Trinity, and the incarnation and death of our Saviour.

Q. How does the sign of the cross remind us of the blessed Trinity?

A. Because in making the sign of the cross, we invoke the three divine persons; saying, In the name of the Father, and of the Son, and of the Holy Ghost.

Q. How does the sign of the cross bring to our minds the incarnation and death of our Saviour?

A. Because as he suffered death in human flesh on a cross, the sign of the cross must naturally remind all true Christians of his incarnation and death.

Q. Where are true Christians to be found?

A. In the true church.

LESSON X.

On the true Church.

Q. What do you mean by the true church?

A. The congregation of all the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors, under one visible head on earth.

Q. How do you call the true church?

A. The Holy Catholic Church. Ap. Cr.

Q. Is there any other true church, besides the holy catholic church?

A. No; as there is but *one Lord, one faith, one baptism, one God, one father of all;* there is but one true church. *Ephes.* iv.

Q. Are all obliged to be of the true church?

A. Yes; "*he that believeth not shall be condemned.*" *Mark* xvi. 16. *Acts* ii. 47. *Luke* x. 15. *John* x. 16. *Matt.* xviii. 17.

Q. Can persons who deny outwardly the true religion or church, in which the inwardly believe, expect salvation while in that state?

A. No; "*whosoever,*" says Christ, "*shall deny me before man, I will also deny him before my Father who is in heaven.*" *Matt.* x. 33.

Q. Is a person in the way of salvation who believes in the true church, and says, that in his heart he is attached to it, but through pride, human respect, or worldly motives, does not make open profession of it, or does not comply with its essential duties?

A. No; St. Paul says, "*With the heart we believe unto justice; but with the mouth confession is made unto salvation.*" *Rom.* x. 10.

Q. Will strict honesty to every one, and moral good works, ensure salvation, whatever church or religion one professes?

A. No; good words must be enlivened *by faith, that worketh* by *charity. Gal.* v. 6.

Q. Why must our good works be enlivened by faith?

A. Because the Scriptures says; *without faith it is impossible to please God. Heb.* xi. 6.

Q. Are we justified by faith alone, without good works?

A. No; *As the body without the spirit is dead, so also faith without works is dead. James,* ii. 26.

Q. Must our good works be also enlivened by charity?

A. Yes; for St. Paul says: *If I should deliver all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.* 1 *Cor.* xiii. 3.

Q. What is that charity of which St. Paul speaks?

A. That pure and sincere love for God, which makes us do his will in all things; and be obedient to his *church, which he commands us to hear. Matt.* xviii. 17. *Luke,* x. 16.

Q. Which are the marks and signs of true church?

A. The true church is One, Holy, Catholic, and Apostolical.

Q. How is the church one?

A. In being *one body and one fold,* animated by *one spirit,* under *one head,* and *one shepherd, Jesus Christ, who is over all the church. Ephes.* i. *and* iv.

Q. In what else is the church one?

A. In all its members believing the same truths, having the same sacraments and sacrifice, and being under one visible head on earth.

Q. How is the church holy?

A. In its founder, Jesus Christ: in its doctrine and sacraments; and in numbers of its children, who have been eminent for holiness in all ages.

Q. How is the church catholic or universal?

A. Because it has subsisted in every age, and is to

last to the end of time, and is spread throughout all nations. *Matt.* xxviii. 20.

Q. How is the church apostolical?

A. Because it was founded by Christ on his apostles, and was governed by them and their lawful successors; and because it never ceased, and never will cease to teach their doctrine. *Ephes.* ii. 20. *Matt.* xxviii. 20.

LESSON XI.

The Church continued.

Q. Why do we call the church Roman?

A. Because the visible head of the church is Bishop of Rome; and because St. Peter and his successors fixed their see in Rome.

Q. Who is the visible head of the church?

A. The Pope: who is Christ's vicar on earth, and supreme visible head of the church.

Q. To whom does the Pope succeed, as visible head of the church?

A. To St. Peter, who was the chief of the apostles, Christ's vicar on earth, and first Pope and Bishop of Rome.

Q. What texts of Scripture prove that St. Peter was made head of the church?

A. Chiefly the words which Christ said to him: *Thou art Peter, and upon this rock I will build my church,—and I will give to thee the keys of the kingdom of Heaven. Feed my lambs, feed my sheep. Matt.* xvi. *John,* xxi.

Q. What do these texts prove?

A. That Christ committed to St. Peter and to his lawful successors, the care of his whole flock, that is, of his whole church, both pastors and people.

Q. Who succeed to the other apostles?

A. The bishops of the holy catholic church.

Q. Can the church err in what it teaches?

A. No; because Christ promised to the pastors of his church: *Behold I am with you all days, even to the consummation of the world. Matt.* xxviii. 20.

Q. Why did Christ promise always to remain with his church?

A. That he himself, directing and assisting by his holy spirit the pastors of his church, might teach all ages and nations.

Q. What else did Christ promise to his church?

A. That the gates of Hell shall not prevail against it. Matt. xvi. 18.

Q. What other advantage have we in the true church?

A. We have true faith, with the *communion of saints and the forgiveness of sins. Ap. Cr.*

Q. What means the forgiveness of sins?

A. That Christ left to the pastors of his church the power of *forgiving sins. St. John,* xx. 23.

LESSON XII.

On Sin.

Q. WHAT is actual sin?

A. Any wilful thought, word, deed, or omission, contrary to the law of God.

Q. How many kinds of actual sin are there?

A. Two: mortal and venial.

Q. What is mortal sin?

A. A grevious offence or transgression against the law of God.

Q. Why is it called mortal?

A. Because it kills the soul, by depriving it of its true life, which is sanctifying grace—and because it brings everlasting death and damnation on the soul.

Q. Does venial sin deprive the soul of sanctifying grace, and deserve everlasting punishment?

A. No; but it hurts the soul by lessening its love for God, and by disposing to mortal sin.—The Scriptures

says: *He that contemneth small things, shall fall by little and little. Eccles.* xix. 1.

Q. What is sanctifying grace?

A. That grace which sanctifies the soul, and makes it pleasing to God.

Q. What do you mean by grace?

A. A supernatural gift, destined by God for our sanctification, and to enable us to merit heaven.

Q. Is grace necessary to salvation?

A. Yes; *without me,* says Christ, *you can do nothing. John,* xv. 5.

Q. Is it a great misfortune to fall into mortal sin?

A. It is the greatest of all misfortunes.

Q. What should we do, when we have fallen into mortal sin?

A. We should repent sincerely, and go to confession as soon as possible.

Q. Why should we go to confession after we have fallen into mortal sin?

A. That we may recover God's friendship, and be always prepared to die.

Q. What should we do, if we cannot go to confession when we fall into mortal sin?

A. We should excite ourselves to perfect contrition, with a sincere desire of going to confession as soon as we can.

Q. How do you express an act of perfect contrition?

A. O my God, I am heartily sorry for having offended thee, and I detest my sins most sincerely, not only because by them I have lost all right to heaven, and have deserved the everlasting torments of hell, but especially because they displease thee, my God, who art so deserving of all my love, on account of thy infinite goodness, and most amiable perfections; and I firmly resolve, by thy holy grace, never more to offend thee, and to amend my life.

Q. Will perfect contrition reconcile us to God when we cannot go to confession?

A. Yes; and it is the only means we have to recover God's friendship when we cannot go to confession.

Q. What is necessary for our contrition to be perfect?

A. That we should be truly sorry for our sins, because they are offensive to God, *who is so good in himself;* with a sincere resolution not to offend God any more; to satisfy for our sins, and to go to confession as soon as we can.

Q. How many are the chief mortal sins, commonly called capital and deadly sins?

A. Seven,—Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Q. Where shall they go who die in mortal sin?

A. To hell, for all eternity.

Q. Where do they go who die in venial sin?

A. To purgatory.

LESSON XIII.

On Purgatory.

Q. WHAT is purgatory?

A. A place of punishment in the other life, where some souls suffer for a time, before they can go to heaven. *Matt.* xii. 32.

Q. Do any others go to purgatory besides those who die in venial sin?

A. Yes; all who die indebted to God's justice on account of mortal sin.

Q. When God forgives mortal sin, as to the guilt of it, and the eternal punishment it deserved, does he require temporary punishments to be suffered for it?

A. Yes; very often, for our correction—to deter us from relapsing into sin; and that we should make some atonement to his offended justice and goodness. *Num.* xiv. 23, and 2 *Kings,* xii. xiii. xiv.

Q. Can the souls in purgatory be relieved by our prayers and other good works?

A. Yes; being children of God, and still members of the church, they share in the communion of saints—and the scripture says, *it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.* 2 *Macc.* xii. 46.

Q. What means the communion of saints?

A. It means that all who belong to the true church, by their prayers and good works assist each other.

Q. Is it sufficient for salvation to be members of the true church?

A. No; *we must avoid evil and do good.* *Pet.* i. 3.

Q. *What* good *shall I do* that *I may* have *life everlasting?* *Matt.* xix. 16.

A. *If thou wilt enter into life,* says Christ, *keep the commandments.* *Matt.* xix. 17.

Q. What commandments am I to keep?

A. The ten commandments of God.

LESSON XIV.

On the Ten Commandments.

Q. Say the Ten Commandments of God.

A. 1. I am the Lord thy God, thou shalt not have strange gods before me, &c.*

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

* See Appendix. p. 69.

10. Thou shalt not covet thy neighbour's goods. *Ex.* xx.

Q. Is it necessary to keep all and every one of the ten commandments?

A. Yes: the Scripture says, *whosoever shall offend in one, is become guilty of all*—that is, the observance of the other commandments will not avail him to salvation. *James,* xi. 10.

Q. Which is the first commandment?

A. I am the Lord thy God, thou shalt not have strange gods before me.

Q. What is commanded by the first commandment?

A. To adore one God, and to adore but him alone.

Q. How are we to adore God?

A. By faith, hope, and charity; by prayer and sacrifice.

Q. What is faith?

A. A divine virtue, by which we firmly believe what God has taught.

Q. How do we know *with certainty,* what God has taught?

A. By the authority of his church, *which is the pillar and ground of truth.* 1 *Tim.* iii. 15.

Q. Why do we believe what God has taught?

A. Because he is the *Infallible Truth,* and therefore cannot deceive, nor be deceived.

Q. What is hope?

A. A divine virtue, by which we firmly hope for eternal life, and for the means to obtain it.

Q. Why do we hope in God?

A. Because he is infinitely powerful, good and merciful; and because he is faithful to his word, and has promised all graces, even heaven itself, through Jesus Christ, to all those who keep his commandments.

Q. What is charity?

A. A divine virtue, by which we love God above all for his own sake; and our neighbours as ourselves for the love of God.

Q. Why should we love God above all for his own sake?

A. Because God *alone* is infinitely good and perfect.

Q. How are we to love God above all?

A. By loving him more than ourselves, and more than any thing in the world—and by being disposed to sacrifice every thing that is most dear to us, even our very lives, if necessary, rather than to offend him.

Q. Should we often make acts of faith, hope, and charity?

A. Yes; and particularly when we come to the use of reason, and at the hour of death—also when we are tempted to sin, or have sinned against those divine virtues—and when we prepare ourselves to receive any sacrament.

LESSON XV.

On the First Commandment.

Q. WHAT is forbidden by the first Commandment?

A. All sins against faith, hope, and charity, and other duties of religion.

Q. How does a person sin against faith?

A. By not endeavouring to know what God has taught, by not believing all that God has taught, and by not professing his belief in what God has taught.

Q. Who are they who do not endeavour to know what God has taught?

A. They who neglect to learn the Christian doctrine.

Q. Who are they who do not believe all that God has taught?

A. Heretics and infidels.

Q. Who are they who sin against faith by not professing their belief in what God has taught?

A. All those, who by any outward act, profession, or declaration, deny the true religion or church, in which they inwardly believe.

Q. When, in particular, are we obliged to make open profession of our faith or religion?

A. As often as God's honour, our own spiritual good, or our neighbour's edification requires it. *Whosoever*, says Christ, *shall confess me before men; I will also confess him before my Father who is in heaven. Matt.* x. 32.

Q. What does St. Paul say of apostates; that is, of those *who are fallen away* from the true religion or church?

A. That it is impossible for them to be renewed again to penance; that is, their conversion is extremely difficult. *Heb.* vi. 4. 6.

Q. Why is the conversion of apostates so very difficult?

A. Because, by their apostacy *they crucify again the Son of God, and make a mockery of him. Heb.* vi. 6.

Q. Which are the sins against hope?

A. Despair and presumption.

Q. What is despair?

A. A diffidence in God's mercy.

Q. What is presumption?

A. A foolish expectation of salvation, without making proper use of the necessary means to obtain it.

Q. How does a person sin against the love of God?

A. By every sin, but particularly by mortal sin.

Q. How does a person sin against the love of his neighbour?

A. By injuring him in any respect; and by not assisting him, when able, in his spiritual or corporal necessities.

LESSON XVI.

First Commandment continued.

Q. WHAT else is forbidden by the first Commandment?

A. To give to any creature the honour due to God alone.

Q. Are we forbidden to honour the saints?

A. No; if we only honour them as God's special

friends and faithful servants, and if we do not give them supreme or divine honour, which belongs to God alone.

Q. How do Catholics distinguish between the honour they give to God, and the honour they give to the saints, when they pray to God and the saints?

A. Of God alone they beg grace and mercy; and of the saints they only ask the assistance of their prayers. *Tobias,* xii. 12.

Q. Is it lawful to recommend ourselves to the saints, and to ask their prayers?

A. Yes; as it is lawful and a very pious practice to ask the prayers of our fellow-creatures on earth, and to pray for them. *Thessal.* v. 25. *James,* v. 16.

Q. Why do Catholics kneel before the images of Christ and of his saints?

A. To honour Christ and his saints, whom their images represent. *Exod.* xxv. 18, 19, 22.

Q. Is it proper to show any mark of respect to the crucifix and to the pictures of Christ and his saints?

A. Yes; because they relate to Christ and his saints, being representations and memorials of them. *Acts,* xix. 12.

Q. Why do Catholics honour the relics of the saints?

A. Because their bodies have been the temples of the Holy Ghost: and at the last day will be honoured and glorified for ever in heaven. *Matt.* ix. 20, 21.

Q. May we then pray to the crucifix, or to the images, or relics of the saints?

A. By no means; for they have neither life, nor sense, nor power to hear or help us.

Q. Why then do we pray before the crucifix, and before the images and relics of the saints?

A. Because they enliven our devotion, by exciting pious affections and desires, and reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works. *Exod.* xxv. 18, 19, 22. *St. John,* iii. 14.

Q. Is it not forbidden by the first commandment to make images?

A. No; if we do not make them for gods, to adore and serve them, as the idolaters did.

Q. Is there any thing else forbidden by the first commandment?

A. Yes; all dealings and communications with the devil; and inquiring after things lost, hidden, or to come, by improper means.

Q. Are crediting dreams, fortune-telling, and the like superstitious practices, also forbidden?

A. Yes; and all incantations, charms, and spells; also, idle observation of omens and accidents, and all such nonsensical remarks.

Q. What do you think of theatrical representations, in which religion, its ministers, and sacred rites are ridiculed?

A. They are impious and highly criminal, and strictly forbidden by the first commandment

LESSON XVII.

On the Second, Third, and Fourth Commandments.

Q. Say the second commandment.

A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is commanded by the second commandment?

A. To speak with reverence of God, of his saints and ministers: of religion, its practices and ceremonies; and of all things relating to divine service.

Q. What else is commanded by the second commandment?

A. To keep our lawful oaths and vows.

Q. What is forbidden by the second commandment?

A. All false, rash, unjust, and unnecessary oaths; also, cursing, swearing, blaspheming, and profane words *Matt.* v. 34. *James*, v. 12.

Q. Is it ever lawful to swear?

A. It is; when God's honour, our own or our neighbour's good, or necessary defence, require it.

Q. What do you mean by an unjust oath?

A. An oath injurious to God, to ourselves, or to our neighbours.

Q. Is a person obliged to keep an unjust oath?

A. No; he sinned in taking it, and would sin more grievously in keeping it.

Q. Is a person obliged to keep a lawful oath?

A. Yes; and it would be perjury to break it.

Q. What is perjury?

A. To break a lawful oath, or to take a false one.

Q. Is perjury a great sin?

A. It is a most grevious sin.

Q. Say the third commandment.

A. Remember that thou keep holy the Sabbath day.

Q. What is commanded by the third commandment?

A. To sanctify the Sunday.

Q. Which is the chief duty by which we are commanded to sanctify the Sunday?

A. Assisting at the holy sacrifice of the Mass.

Q. What other religious exercises are recommended to sanctify the Sunday?

A. Attending vespers, reading moral and pious books, and going to communion.

Q. What particular good works are recommended to sanctify the Sunday?

A. The works of mercy, spiritual and corporal; and particularly to instruct the ignorant in the way of salvation, by word and example. *Daniel*, xii. 3.

Q. What is forbidden by the third commandment?

A. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it.

Q. Say the fourth commandment.

A. Honour thy father and thy mother.

Q. What is commanded by the fourth commandment

A. To love, honour, and obey parents and superiors *Col.* iii. 20.

Q. What is forbidden by the fourth commandment?

A. All contempt, stubbornness, ill-will, and disobedience to parents and superiors.

Q. What are the chief duties of parents?

A. To provide for their children; to instruct them and all others under their care in the Christian doctrine; and by every means in their power to lead them to God. 1 *Tim.* v. 8.

Q. What special reward has God promised to dutiful children?

A. A long and happy life, even in this world. *Ephes.* vi.

Q. What are the duties of citizens towards the civil government?

A. To obey the laws and respect the public officers, "*not only for wrath, but also for conscience*" *sake; for so is the will of God.* 1 *Pet.* ii. *Rom.* xiii. We should likewise pray "*for all who are in high stations, that we may lead a quiet and peaceable life.*" 1 *Tim.* ii.

Q. Is it sinful to resist the established authorities?

A. Yes; St. Paul says: "*Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.*" *Rom.* xiii. 1.

Q. What are the chief duties of masters to their servants, apprentices, and all others under their care?

A. To lead them to God by word and example; to see that they be exact in their religious duties; to treat them with justice and humanity; and to correct and reprove them, when necessary.

Q. What does St. Paul say to masters?

A. Masters, do to your servants that which is just and equal; knowing that you also have a master in heaven. Colos. iv. 1.

Q. What are the chief duties of servants and apprentices to their masters?

A. To be obedient, respectful, and faithful to them; to be diligent in their work and services, and not to suffer their masters to be injured in their property by any person. *Ephes.* vi. *Colos.* iii.

LESSON XVIII.

On the Fifth, Sixth, Seventh, and Eighth Commandments.

Q. Say the fifth commandment?

A. Thou shalt not kill.

Q. What is forbidden by the fifth commandment?

A. All wilful murder, quarrelling, fighting, hatred, anger, and revenge.

Q. What else is forbidden by the fifth commandment?

A. All injurious words: giving scandal or bad example; and not to ask pardon of those whom we have offended. *Matt.* v. 39.

Q. Say the sixth commandment.

A. Thou shalt not commit adultery.

Q. What is forbidden by the sixth commandment?

A. All unchaste freedoms with another's wife or husband.

Q. What else is forbidden by the sixth commandment?

A. All immodest looks, words, or actions; and every thing that is contrary to chastity. *Col.* iii. 6.

Q. Are immodest songs, discourses, plays, novels, and comedies, forbidden by the sixth commandment?

A. Yes; and it is sinful to join in them, to encourage them, or to be present at them.

Q. Say the seventh commandment.

A. Thou shalt not steal.

Q. What is forbidden by the seventh commandment?

A. All unjust taking or keeping what belongs to another.

Q. What else is forbidden by the seventh commandment?

A. All cheating in buying or selling; or any other injury done our neighbour in his property. 1 *Cor.* vi. 10.

Q. What is commanded by the seventh commandment?

A. To pay our lawful debts; and to give every one his own.

Q. What are they obliged to do, who retain ill-got goods, or who have unjustly what belongs to another?

A. To restore them as soon as possible, and as far as they are able; otherwise the sin will not be forgiven them.

Q. Say the eighth commandment.

A. Thou shalt not bear false witness against thy neighbour.

Q. What is forbidden by the eighth commandment?

A. All false testimonies, rash judgments, and lies. *Matt.* vii. 1.

Q. Is it lawful to tell an innocent or jocose lie, or to tell a lie for a good purpose?

A. No lie can be lawful or innocent; and no motive, however good, can excuse a lie; because a lie is always sinful and bad in itself. *John*, viii. 44.

Q. What else is forbidden by the eighth commandment?

A. Backbiting, calumny, and detraction; and all words and speeches hurtful to our neighbour's honour, or reputation.

Q. What is commanded by the eighth commandment?

A. To speak of others with justice and charity, as we would be glad they did speak of us; and to witness the truth in all things.

Q. What must they do, who have given false evidence against a neighbour, or who have spoken ill of him, or injured his character in any respect?

A. They must repair the injury done him, as far as they are able; and make him satisfaction by restoring his good name as soon as possible: otherwise the sin will not be forgiven them.

LESSON XIX.

On the Ninth and Tenth Commandments.

Q. Say the ninth commandment.

A. Thou shalt not covet thy neighbour's wife.

Q. What is forbidden by the ninth commandment?

A. All immodest thoughts and desires, and wilfu leasures in them.

Q. What else is forbidden by the ninth command ment?

A. All immediate occasions of immodest thoughts and desires.

Q. What are the immediate occasions of immodest thoughts and desires?

A. Unchaste words and discourses; immodest books and pictures; and all amusements dangerous to chastity.

Q. What else may be deemed immediate occasions of immodest thoughts and desires?

A. Lascivious looks and touches; idleness; bad company; all excess in eating and drinking; and whatever tends to inflame the passions.

Q. Is it sinful to have unchaste thoughts, when there is no desire or intention to indulge them, by any criminal action?

A. They are always very dangerous, and when entertained deliberately and with pleasure, they defile the soul like criminal actions. *Matt.* v. 28.

Q. Say the tenth commandment.

A. Thou shalt not covet thy neighbour's goods.

Q. What is forbidden by the tenth commandment?

A. All covetous thoughts and unjust desire of our eighbour's goods or profit.

Q. To how many commandments may the ten commandments be reduced?

A. To these two principal commandments: *Thou shalt love the Lord thy God, with thy whole heart, and*

with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do and thou shalt live. Luke, x. *Mark*, xii.

Q. And who is my neighbour? Luke, x. 29.

A. Mankind of every description, and without any exception of persons, even those who injure us, or differ from us in religion.

Q. How am I to love my neighbour as myself?

A. As you would, says Christ, *that men should do to you, do you also to them in like manner. Luke*, vi. 31.

Q. What particular duties are required of me by that rule?

A. Never to injure your neighbour by word or deed, in his person, property, or character: to wish well to him, and to pray for him; and always to assist him, as far as you are able, in his spiritual and corporal necessities.

Q. Am I also obliged to love my enemies?

A. Most certainly. *Love your enemies*, says Christ, *do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you. Luke*, vi. *Matt.* v.

LESSON XX.

On the Precepts of the Church.

Q. Are there any other commandments, besides the ten commandments of God?

A. There are the commandments or precepts of the church, which are chiefly six.

Q. Say the six commandments of the church.

A. 1. To hear Mass on Sundays, and all holy-days of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive *worthily* the blessed Eucharist at Easter, or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the church, nor clandestinely.

Q. What is our first and chief duty on Sundays and holy-days?

A. To hear Mass *devoutly;* and in every other respect we should keep them holy.

Q. Is it a mortal sin not to hear Mass on a Sunday, or holy-day?

A. It is, if the omission be culpable; and fathers and mothers, masters and mistresses, and all such persons, *sin grievously*, who hinder, without sufficient cause, children, servants, or any others subject to them, from hearing Mass on a Sunday or holy-day. 2 *Thess.* iii. 4. 14.

Q. What do you mean by holy-days?

A. Certain solemn days ordered by the church to be kept holy.

Q. Why were holy days instituted by the church?

A. To recall to our minds, with praise and thanksgiving, the great mysteries of religion; and the virtues and rewards of the saints, and to glorify God on them.

Q. How are we to keep holy-days?

A. As we should keep the Sundays.

Q. What are we obliged to do by the second commandment of the church?

A. To give part of the year to fast and abstinence. *Matt.* vi. 16, 17, 18.

Q. What do you mean by fast days?

A. Certain days on which we are allowed but one meal, and forbidden flesh meat.

Q. What do you mean by days of abstinence?

A Certain days on which we are forbidden to eat flesh meat; but are allowed the usual number of meals.

Q. Why does the church command us to fast and abstain?

A. To mortify our sinful passions and appetites: and to satisfy for our sins, by doing penance for them.

Q. Is it strictly forbidden by the church to eat flesh meat on days of abstinence?

A. Yes; and to eat flesh meat on any day on which it is forbidden, without necessity and leave from the church, is very sinful.

Q. Why does the church command us to abstain from flesh meat on Fridays?

A. In honour and commemoration of our Saviour's death.

LESSON XXI.

The Precepts of the Church continued.

Q. What means the commandment of confessing our sins, at least once a year?

A. It means that we are threatened with very severe penalties by the church, if we do not go to confession within the year.

Q. Does a bad confession satisfy the obligation of confessing our sins once a year?

A. So far from it, that it renders us more guilty by the additional crime of sacrilege.

Q. Is it sufficient to go but once a year to confession?

A. No; frequent confession is necessary for all those who fall into mortal sin, or who desire to advance in virtue.

Q. At what age are children obliged to go to confession?

A. As soon as they are capable of committing sin, that is, when they come to the use of reason; which is generally supposed to be about the age of seven years.

Q. At what age are children obliged to receive the blessed Eucharist?

A. As soon as they are able *to discern the body of the Lord;* that is, when they understand what the blessed Eucharist is, and how they should be prepared to receive *it worthily.* 1 *Cor.* xi. 29.

Q. What punishment has the church decreed against those who neglect to receive the blessed Eucharist at Easter?

A. They are to be excluded from the house of God whilst living, and deprived of Christian burial when they die. 21 Canon Council Later.

Q. Are we obliged in conscience and justice to contribute to the support of our pastors?

A. Yes; and by a divine precept also. St. Paul says, *So the Lord ordained that they who preach the gospel should live by the gospel.* 1 *Cor.* ix. 13, 14.

Q. Do the precepts of the church oblige under pain of mortal sin?

A. Yes; *He that will not hear the church,* says Christ, *let him be to thee as the heathen and the publican. Luke,* x. 16, *and Matt.* xviii. 17.

Q. What is necessary to keep the commandments of God, and of his church?

A. The grace of God, which is to be obtained chiefly by prayer and the sacraments.

LESSON XXII.

On Prayer.

Q. What is prayer?

A. An elevation of the soul to God, to adore him, to bless his holy name, to praise his goodness, and to return him thanks for his benefits.

Q. Is prayer anything else?

A. It is an humble petition to God for all necessaries, for soul and body.

Q. When should we pray?

A. Christ himself says, *We ought always to pray. Luke,* xviii. 1.

Q. How can we always pray

A. By offering to God all our thoughts, words, and actions; by keeping ourselves in the state of grace; and by praying at certain times.

Q. At what particular time should we pray?

A. On Sundays and holy-days; every morning and every night; and in all dangers, temptations, and afflictions.

Q. After what manner should we pray?

A. With all possible attention and devotion; and in a respectful posture on bended knees.

Q. What conditions are necessary to render our prayers acceptable?

A. We must always offer them with an humble and contrite heart; with fervour and perseverance; with confidence in God's goodness; with resignation to his will, and in the name of Jesus Christ.

Q. What do you say of those, who, at their prayers, think not of God, nor of what they say?

A. If their distractions be wilful, their prayers, instead of pleasing God, offend him. *St. James*, i. 6.

Q. What prayers are most recommended to us?

A. The Lord's prayer, the Hail Mary, the Apostle's creed, and the Confiteor, or General Confession.

Q. Does the church also recommend the Acts of Faith, Hope, and Charity?

A. Yes; most earnestly: they are an excellent form of Prayer, and remind us of our chief duties to God.

Q. What are our chief duties to God?

A. To believe in him, to hope in him, and to love him.

Q. Why do you make an act of Contrition before the acts of Faith, Hope and Charity?

A. To obtain pardon of my sins: and thereby to render my prayers more acceptable to God, and more beneficial to myself.

LESSON XXIII.

On the Lord's Prayer, and Hail Mary.

Q. Who made the Lord's prayer?

A. Jesus Christ. *Matt.* vi. 9, 10.

Q. Whom do you call *our Father*, when you say the Lord's Prayer?

A. Almighty God, who is the common Father of all. *St. John.* iii. 1.

Q. What means *hallowed be thy name?*

A. By this we beg, that God's name may be praised and glorified by all his creatures.

Q. What means, *thy kingdom come?*

A. By this we beg, that God may reign in our hearts by his grace, in this life; and that we may reign for ever with him, in the next.

Q. What means, *thy will be done?*

A. By this we beg, that God would enable us, by his grace, to do his will in all things on earth, as the angels and saints do it in heaven.

Q. What means, *give us this day our daily bread?*

A. By this we beg for all necessaries, for our souls and bodies.

Q. What means, *forgive us our trespasses, as we forgive them who trespass against us?*

A. By this we beg, that God would forgive our offences, as we forgive them who offend us.

Q. Will God forgive our offences, if we do not forgive our enemies, and all those who have offended us?

A. No; God will show no mercy to us, *unless we forgive from our hearts*, our enemies, and all those who have offended or injured us. *Matt.* xviii. 35. vi. 15.

Q. What means, *lead us not into temptation?*

A. By this we beg, that God would strengthen us against all temptations. *Rom.* ix. 14.

Q. What means, *deliver us from evil?*

A. By this we beg, that God would deliver us, in body and soul, from all evil, particularly that of sin.

Q. Who made the Hail Mary?

A. The Angel Gabriel and saint Elizabeth made the first part of it; and the church made the last. *Luke*, i. 28.

Q. Is it lawful to honour the Virgin Mary?

A. Yes; whereas God himself so much honored her;

and the Scripture says, *All nations shall call* her *blessed. Luke* i. 48.

Q. What honour do we give our blessed Lady?

A. We honour her more than all the other saints, because she is the mother of God—but we never give her divine or supreme honour, which is due to God alone.

Q. Why do Catholics so often repeat the Hail Mary and Holy Mary?

A. To honour the mystery of the Incarnation, which that prayer expresses; and to show their great respect and devotion to the mother of God, and their special confidence in her assistance, particularly at the hour of death.

Q. And why do you always say the Hail Mary after the Lord's Prayer?

A. That, by her intercession, we may more easily obtain what we ask for in the Lord's Prayer.

LESSON XXIV.

On the Sacraments, and on Baptism.

Q. By what other means, besides prayer, can we obtain the grace of God?

A. By the Sacraments, the most powerful of all means.

Q. What is a sacrament?

A. A visible, that is, an outward sign or action, instituted by Christ, to give grace.

Q. Whence have the Sacraments the power of giving grace?

A. From the merits of Christ, which they apply to our souls. *Rom.* vi. 3. v. 9.

Q. Why are so many ceremonies used in the administration of the Sacraments?

A. To excite devotion, and reverence to them; and to signify and explain their effects.

Q. How many Sacraments are there?

A. Seven; Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. *Council of Trent, SS.* 7. c. 1.

Q. What is Baptism?

A. A Sacrament, which cleanses us from original sin, makes us Christians and children of God; and heirs to the kingdom of heaven.

Q. Does Baptism also remit the actual sins, committed before it?

A. Yes; and all the punishment due to them.

Q. Is Baptism necessary to salvation?

A. Yes; without it one *cannot enter into the kingdom of God. John*, iii. 5.

Q. Who are appointed by Christ to give Baptism?

A. The pastors of his church; but in case of necessity, any lay man or woman can give it.

Q. How is Baptism given?

A. By pouring water on the head of the person to be baptized; saying at the same time, *I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Matt.* xxviii. 19.

Q. What did we promise in Baptism?

A. To renounce the devil, with all his works and pomps.

LESSON XXV.

On Confirmation.

Q. What is confirmation?

A. A sacrament, which makes us strong and perfect Christians. *Cor.* i. 22. *Acts*, viii. 14, 15, 16.

Q. How does the bishop give confirmation?

A. By the imposition of hands and by prayer; that is, he holds out his hands, and prays at the same time, that the Holy Ghost may descend upon those who are to be confirmed—and then he makes the sign of the cross on their foreheads with chrism.

Q. Why does the Bishop give the persons he confirms, a stroke on the cheek?

A. To put them in mind, that by confirmation they are strengthened to suffer; and, if necessary, even to die for Christ.

Q. To receive confirmation, worthily, is it necessary to be in the state of grace?

A. Yes; and children of an age to learn, should be instructed in the Christian doctrine.

Q. What special preparations should be made for confirmation?

A. You should make a good confession; and by fervent prayer, beseech your Heavenly Father, to send his Holy Spirit on you. *Luke*, xi. 13.

Q. What do you think of those who receive confirmation in the state of mortal sin?

A. They receive no benefit by it—but become more sinful, by adding to their former guilt the horrid crime of sacrilege.

Q. What graces are received by confirmation?

A. The seven gifts of the Holy Ghost.

Q. Repeat the seven gifts of the Holy Ghost.

A. Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord.

Q. What obligations do we contract by confirmation?

A. To profess our faith openly—not to deny our religion on any occasion whatsoever—and, like good soldiers of Christ, *to be faithful to him unto death. Apoc.* ii. 10.

Q. Is it a sin to neglect confirmation?

A. Yes; especially in these evil days, when faith and morals are exposed to so many, and such violent temptations.

LESSON XXVI.

On the blessed Eucharist.

Q. What is the blessed Eucharist?

A. The body and blood, soul and divinity of Jesus Christ, under the appearance of bread and wine.

Q. What means the word Eucharist?

A. A special grace or Gift of God; and it means also a solemn act of thanksgiving to God for all his mercies

Q. What do you mean by the appearances of bread and wine?

A. The taste, colour, and form of bread and wine, which still remain, after the bread and wine are changed into the body and blood of Christ.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

A. Yes; Christ is whole and entire, *true* God and *true Man*, under the appearance of each.

Q. Are we to believe, that the God of all Glory is under the appearance of our corporal food?

A. Yes; as we also believe, that the same God of all Glory suffered death, under the appearance of a criminal on the cross.

Q. How can the bread and wine become the body and blood of Christ?

A. By the goodness and power of God, *with whom no word shall be impossible. Luke*, i. 37.

Q. Are we assured, that Christ changed bread and wine into his body and blood?

A. Yes; by the very words which Christ himself said, when he instituted the blessed Eucharist at his last supper.

Q. Which are the words Christ said, when he instituted the blessed Eucharist?

A. This is my body—this is my blood. Matt. xvi.

Q. Did Christ give power to the priests of his church, to change bread and wine into his body and blood?

A. Yes; when he said to his apostles at his last supper: *Do this for a commemoration of me. Luke* xxii. 19.

Q. Why did Christ give to the priests of his church so great a power?

A. That his children, throughout all ages and nations, might have a most acceptable sacrifice to offer to their Heavenly Father—and the most precious food to nourish their souls.

Q. What is a sacrifice?

A. That first and most necessary act of religion, whereby we acknowledge God's supreme dominion over us, and our total dependence on him.

Q. What is the sacrifice of the new law?

A. The Mass.

Q. What is the Mass?

A. The sacrifice of the body and blood of Christ, which are really present under the appearances of bread and wine; and are offered to God by the priest for the living and the dead.

Q. Is the Mass a different sacrifice from that of the cross?

A. No; because the same Christ, who once offered himself a bleeding victim to his heavenly Father on the cross, continues to offer himself, in an unbloody manner, by the hands of his priests, on our altars.

Q. Was Mass offered in the old law?

A. No; so great a sacrifice was reserved for the new law, which was to fulfil the figures of the old law, and to give religion its full perfection.

Q. At what part of the Mass are the bread and wine changed into the body and blood of Christ?

A. At the consecration.

Q. By whom are the bread and wine changed into the body and blood of Christ?

A. By the priest; but in virtue of the words of Christ, whose person the priest represents, at the awful moment of consecration.

Q. What are the ends for which Mass is said?

A. To give God honour and glory; to thank him for his benefits; to obtain the remission of our sins and all other graces and blessings through Jesus Christ.

Q. For what other end is Mass offered?

A. To continue and represent the sacrifice of Christ on the cross—*This do*, says Christ, *for the commemoration of me.* 1 *Cor.* xi.

Q. How should we assist at Mass?

A. With great interior recollection and piety: and with every mark of outward respect and devotion.

Q. Which is the best manner of hearing Mass?

A. To offer it to God with the priest for the same purposes for which it is said; to meditate on Christ's sufferings, and to go to communion.

LESSON XXVII.

On Communion and Penance.

Q. What do you mean by going to communion?

A. Receiving the blessed Eucharist.

Q. Is it advisable to go often to communion?

A. It is; as nothing can conduce more to a holy life. He that *eateth this bread, says Christ, shall live for ever. John*, vi. 59.

Q. How must we be prepared for communion?

A. We must be in the state of grace; penetrated with a lively faith, animated with a firm hope, and inflamed with an ardent charity. 1 *Cor.* xi, 28.

Q. What means to be in the state of grace?

A. To be free, at least, from the guilt of mortal sin.

Q. How are we to be penetrated with a lively faith?

A. By firmly believing, that the Blessed Eucharist is Jesus Christ himself, true God and true man, his very flesh and blood, with his soul and divinity.

Q. How are we to be animated with a firm hope?

A. By having great confidence in the goodness of Christ, who gives himself to us without reserve, in that banquet of love.

Q. And how are we to be inflamed with ardent charity?

A. By returning love for love to Christ, and by devoting ourselves in earnest to his service, all the days of our lives.

Q. Is any thing else required before communion?

A. Yes; to be fasting from midnight; and we should

appear very modest and humble, and clean in dress showing in our whole exterior the greatest devotion and reverence to so holy a sacrament.

Q. What should we do after communion?

A. We should spend some time in meditation and prayer; and particularly in acts of thanksgiving.

Q. Is it a great sin to receive it unworthily?

A. Yes; *Whosoever* receives *unworthily, shall be guilty of the body and of the blood of the Lord; and eats judgment*, (that is, damnation,) *to himself, not discerning the body of the Lord.* 1 *Cor.* xi. 27. 29.

Q. What do you mean by receiving *unworthily?*

A. To receive the blessed Eucharist in the state of mortal sin.

Q. What should a person do, if he be in mortal sin, before communion?

A. He must obtain pardon in the sacrament of Penance.

Q. What is Penance?

A. A sacrament, by which the sins are forgiven, which are committed after baptism.

Q. By whose power are sins forgiven?

A. By the power of God, which Christ left to the pastors of his church.

Q. When did Christ leave to the pastors of his church the power of forgiving sins?

A. Chiefly when he said to his apostles, *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. John*, xx. 22, 23.

Q. What must we do, to obtain pardon of our sins in the sacrament of penance?

A. We must make a good confession.

LESSON XXVIII.

On Confession, and on Indulgence.

Q. What is the best method to prepare for a good confession?

A. First: earnestly to beg of God the grace to make a good confession.—Secondly: to examine ourselves, carefully, on the commandments of God and of his church; on the seven deadly sins, and particularly on our predominant passions; and the duties of our stations in life: that we may know in what: and how often we have sinned by thought, word, deed, or omission. Thirdly: to make acts of faith, hope, and charity.—And fourthly: to excite ourselves to sincere contrition for our sins.

Q. What is contrition?

A. A hearty sorrow and detestation of sin, for having offended God, with a firm resolution of sinning no more.

Q. How may we excite ourselves to contrition?

A. By the following motives or considerations: the fear of hell; the loss of heaven; our ingratitude in offending God, who is so good to us; and the injury our sins do to God, who is infinitely good in himself.

Q. Do you recommend any other motive to excite sorrow for our sins?

A. Yes; to consider that the son of God died for our sins: and that we *crucify him again* as often as we offend him. *Heb.* vi. 6.

Q. Which of these motives is the best to excite contrition?

A. To be sorry for our sins because they are offensive to God, who is *infinitely good* and *perfect in himself.*

Q. What should we do at confession?

A. We should beg the priest's blessing: say the confiteor; accuse ourselves of our sins; listen attentively to his instructions: and renew our sorrow, when he gives absolution.

Q. What do you think of those who conceal a mortal sin in confession?

A. They commit a most grievous sin by telling *a lie to the Holy Ghost*—and instead of obtaining pardon, they incur much more the wrath of God. *Acts,* v.

Q. What must persons do, who did not carefully examine their conscience; or who had not sincere sorrow for their sins; or who wilfully concealed a mortal sin in confession?

A. They must truly repent of all such bad and sacrilegious confessions; and make them all over again.

Q. What is the surest sign that our confessions wer good; and that we had a sincere sorrow for our sins?

A. The amendment of our lives.

Q. What should we do after confession?

A. We should return God thanks; and diligently perform the penance enjoined by the confessor.

Q. What do you mean by the penance enjoined by the confessor?

A. The prayers and other good works which he enjoins on penitents, in satisfaction for their sins.

Q. Will the penance, enjoined in confession, always satisfy for our sins?

A. No; but whatever else is wanting may be supplied by indulgences, and our own penitential endeavours.

Q. What does the church teach concerning indulgences?

A. That Christ gave power to the church to grant indulgences; and that they are most useful to Christian people. *Conc. Trid.* xi. 25.

Q. What is the use of an indulgence?

A. It releases from canonical penance, enjoined by the church on penitents, for certain sins.

Q. Has an indulgence any other effect?

A. It also remits the temporary punishments, with which God often visits our sins—and which must be suffered in this life, or the next; unless cancelled by indulgences, by act of penance, or other good works.

Q. Has the church power to grant such indulgences?

A. Yes; *Whatsoever*, says Christ to St. Peter, *thou shalt loose upon earth, it shall be loosed also in heaven. Matt.* xvi. 19. 2 *Cor.* ii. 10.

Q. To whom does the church grant indulgences?

A. To such only as are in the state of grace; and are sincerely desirous to amend their lives; and to satisfy God's justice by penitential works.

Q. An indulgence is not then a pardon for sins to come nor license to commit sin?

A. No; nor can it remit past sin—for sin must be remitted by penance, as to the guilt of it, and the eternal punishment due to mortal sin, before an indulgence can be gained. 1 *Cor.* v. and 2 *Cor.* ii.

Q. Why does the church grant indulgences?

A. To assist our weakness, and to supply our insufficiency in satisfying the Divine Justice for our transgressions.

Q. What conditions are generally necessary to gain indulgences?

A. A good confession and communion, and a faithful compliance with the other good works, which the church requires on such occasions.

Q. What are the other good works, which the church usually prescribes, in order to gain indulgences?

A. Prayer, fast, and almsdeeds; which good works indulgences promote: and on this account also they are most useful to Christian people.

LESSON XXIX.

On Extreme Unction, Holy Orders, and Matrimony.

Q. What is extreme unction?

A. A sacrament which gives grace to die well; and is instituted chiefly for the spiritual strength and comfort of dying persons.

Q. Is extreme unction given to all persons in danger of death?

A. No; only to such as are in danger of death by sickness.

Q. How should we prepare ourselves for extreme unction?

A. By a good confession—and we should be truly sorry for our sins: and resigned to the will of God, when we are receiving that last sacrament.

Q. Who are appointed to administer the sacrament of extreme unction?

A. The priests of the church, as St. James teaches, and as the church has constantly practised. *Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord, &c. James,* v. 14.

Q. What is holy-order?

A. A sacrament, which gives bishops, priests, and inferior clergy to the church; and enables them to perform their several duties in it. *Phil.* i. 1.

Q. What is matrimony?

A. A sacrament, which gives grace to the husband and wife to live happy together; and to bring up their children in the fear and love of God. *Matt.* xix. 6.

Q. Do they receive the grace of the sacrament of matrimony who contract marriage in the state of mortal sin?

A. No; they are guilty of a very great sacrilege, by profaining *so great a sacrament;* and instead of a blessing, they receive their condemnation. *Ephes.* v. 32.

Q. What should persons do, to receive *worthily* the sacrament of marriage?

A. They should make a good confession—and earnestly beseech God to grant them a pure intention; and to direct them in the choice they are to make.

Q. Should children consult their parents on their intended marriages?

A. Yes; and be advised by them according to reason and religion—they should also give timely notice to their pastor.

Q. What is the reason that so many marriages prove unhappy?

A. Because many enter into that holy state from unworthy motives, and with guilty consciences: therefore their marriages are not blessed by God.

Q. Can the bond or tie of marriage be ever broken?

A. It never can, but by the death of the husband or wife. *Matt.* xix. *Rom.* vii. *and* 1 *Cor.* vii.

Q. Can the sacraments be received more than once?

A. All can, except baptism, confirmation, and holy orders, which imprint on the soul a character, or spiritual mark, which never can be effaced.

Q. Which sacraments are most necessary to us?

A. Baptism and penance.

Q. Why did Christ institute the sacraments?

A. For the santification of our souls, and to prepare us for a happy and glorious resurrection.

LESSON XXX.

On the General Judgment.

Q. WHAT means the resurrection of the body?

A. That we shall all rise again, on the last day, with the same bodies which we had in this life.

Q. What do you mean by the last day?

A. The day of general judgment; When *we must all be manifested before the judgment seat of Christ—and then will he render to every man according to his works.* 2 *Cor.* v. 10. *Matt.* xvi. 27.

Q. Will our bodies rise united to our souls?

A. Yes; to share in the souls eternal bliss or misery.

Q. How are the bodies of the saints to rise?

A. Glorious and immortal.

Q. Are the bodies of the damned to rise glorious?

A. No; but they shall rise immortal, to live for ever in eternal flames.

Q. In what manner will Christ come to judge us?

A. *In the clouds of heaven*, attended by many legions of angels, and *with great power and majesty. Matt.* xxiv. 30.

Q. As every one is judged immediately after death, what need is there of a general judgment?

A. That the providence of God, which often here permits the good to suffer, and the wicked to prosper, may appear just before all men.

Q. What will Christ say to the good on the last day?

A. Come, ye blessed of my Father, possess the kingdom prepared for you. Matt. xxv. 34.

Q. What shall Christ say to the wicked on the last day?

A. Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. Matt. xxv. 41.

Q. Where must the wicked go at the last day?

A. They shall go, both body and soul, *into everlasting punishment.*

Q. And where shall the just go at the last day?

A. The just will enter, with glorious and immortal bodies, *into life everlasting. Matt.* xxv. 46.

Q. What means life everlasting?

A. It means, if we serve God faithfully in this life, we shall be happy with him for ever in heaven.

Q. What is the happiness of heaven?

A. To see, love, and enjoy God, in the kingdom of his glory, for ever and ever. Amen.

Q. What means Amen?

A. So be it.

THE CATHOLIC

SCRIPTURAL CATECHISM

Q. What is the Catholic Rule of Faith?

A. The Revealed Word of God.

Q. Of what does the Revealed Word of God consist?

A. It consists of two parts: the Written Word, called the Holy Scripture, and the Unwritten Word, called Divine Tradition.

Q. Are these two parts of equal authority?

A. Yes; because they have been equally revealed by God.

Q. Which of these parts was before the other?

A. The Unwritten Word was before the Written Word, with respect both to the Old Testament and the New Testament?

Q. What divine traditions existed before Moses wrote the first Books of the Old Testament?

A. The duty of sanctifying the Sabbath, (*Gen.* ii. 3;) the prohibition of eating the blood of animals, (*Gen.* ix. 4;) the rite of Circumcision, (*Gen.* xvi. 10;) and generally, the whole history of Religion before the time of Moses, during 2500 years.

Q. What traditions of the Christian Religion existed before the several Books of the New Testament were promulgated or written?

A. The substitution of the Sunday, as a Holy Day, for the Sabbath, or Saturday; the abrogation of the necessity of circumcision, and, generally, the whole system of the Christian Religion.

Q. Did Jesus Christ write the New Scripture?

A. No, he did not write any part of it.

Q. Did he at any time before his Ascension, command his Apostles to write it?

A. No: though some of them were inspired, on subsequent occasions, to write the Books of it, which bear their names.

Q. In what manner then did Christ commission them to publish his doctrine and precepts?

A. By preaching: his last words to them, according to St. Matthew, being these: *Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them*

to observe all things, whatsoever I have commanded you. and, behold, I am with you all days, even to the consummation of the world. *Matt.* xxviii. 19, 20.

Q. Did the Apostles observe this precept in converting nations to the Faith?

A. Yes, they did: for St. Mark testifies of them, that after Christ had commanded them to *Preach the Gospel to every creature:— they, going forth, preached every where; the Lord working withal, and confirming the word by signs that followed.* *Mark,* xvi. 20.

Q. Did the Apostles instruct their disciples to follow the same method?

A. Yes; for St. Paul writes to Timothy: *The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.* 2 *Tim.* ii. 2.

Q. Has no Christian Nation or Province, since the time of the Apostles, been converted by reading the Holy Scriptures?

A. No: they have all been converted by Preachers, succeeding, by due authority, to the above-mentioned commission, given to the Apostles.

Q. Did not Christ tell the Jews to *Search the Scriptures?* (John, v. 39,) and did not St. Paul commend the Bereans for *Searching the Scriptures whether these things were so?* *Acts,* xvii. 11.

A. The texts in both these instances referred to the Prophecies in the Old Testament concerning the Messiah, which were evidently fulfilled in the Person and actions of our Saviour; not to the doctrines of Christianity, nor to the New Testament, which was not then written.— The same is to be said of St. Paul's commendation of Timothy, for having *Known the Holy Sciptures from his infancy.* (2 Tim. iii. 15.) Reading the Old Testament with suitable disposition, no doubt was *profitable* to this Disciple for instruction; but the Apostle plainly signifies that Timothy had *learnt his faith in Jesus Christ* from

alm, St. Paul, (v. 14, 15;) namely, when he preached at Lystra. *Acts*, xiv. 14.

Q. Are the Scriptures, of themselves, easy to be understood?

A. No: they contain *Things hard to be understood, which the unlearned and unstable wrest to their own destruction.* (2 Pet. iii. 16.) The same is evident from the great variety of Sects, who profess to build their Faith on the Scriptures alone, and yet differ from each other on the fundamental articles of Christianity.

Q. Has Christ furnished us with any means by which we may learn with certainty, the sense of the Holy Scripture in all necessary points?

A. Yes; he has established a never failing tribunal, both to preserve and to interpret his divine Word in both its branches, namely, his Holy Church.

Q. How do you prove this?

A. In every State and Society of Mankind, there are and must be Judges and Magistrates, to maintain the Laws, and to decide upon their meaning. Accordingly Christ, in founding his Church, *against which the gates of Hell shall not prevail*, (Matt. xvi. 18,) commands us all *to hear it*, under pain of being considered *as heathens and publicans.* (Matt. xviii. 17.) In like manner, having sent his Apostles *to teach all Nations*, he promised to *remain with them for ever*, and to send them *the Spirit of Truth which shall teach them all truth. John*, xvi. 13.

Q. How does the Church deliver to us the Sense of Scripture and Tradition?

A. By the decisions of her Bishops, and especially of her Chief Bishop in the Chair of St. Peter; by the Sermons and Instructions of her other Pastors, and by the approved good books, especially the Catechisms, which she puts into our hands.

Q. Is it not morally possible that the doctrines of the Seven Sacraments, the Real Presence, Transubstantiation, Invoking the Saints, Praying for the Dead, &c.,

which Catholics term *Divine Traditions*, and *the True Sense of Scripture*, may have sprung from the fraud of the Clergy, and the credulity of the People, at some former period?

A. No; this is morally impossible: since these doctrines have always been held, both by the Clergy and People of the whole Catholic Church, spread, as it is, and always has been, throughout the whole world. Besides this, these doctrines are, and always have been, held by the ancient heretics, who were separated from the Catholic Church in the fifth and the following centuries.

Q. In what does the word of God, contained in the Holy Scriptures, properly consist?

A. Not in *the mere words* of the Sacred Text: but in *the meaning* of it, as the Holy Fathers teach.

Q. What follows from this?

A. That many persons who are the most assiduous in reading the Bible, yet do not attain to the truths of Religion, taught by Jesus Christ, and are really ignorant of the Word of God.

Q. What else?

A. That others who have learned the essential truths of Revelation, as to what they have to believe, and what they have to practise, from their Pastor's instructions and their Catechisms, have really attained to the knowledge of God's Word, even though they should never have read any portion of the Bible.

Q. Is there any obligation of reading the Scriptures?

A. The Catholic Clergy are required to read and to pray out of it every day. A more strict obligation of studying both the Written and the Unwritten Word of God, lies on the Pastors, whose duty it is to inculcate it to the faithful. But there is no such general obligation incumbent on the Laity: it being sufficient that they listen to it from their Pastors.

Q. Is it lawful for the Laity to read the Holy Scriptures?

A. They may read them in the language in which they were written, as likewise in the ancient Vulgate Translation, which the Church vouches to be authentic. They may also read them in approved modern versions; but with due submission to the interpretation and authority of the Church.

Q. Have any great evils ensued from an unrestricted reading of the Bible, in vulgar languages, by the *unlearned and unstable?*

A. Yes; numberless heresies and impieties; as also many rebellions and civil wars.

(From Dr. Challoner's Catholic Christian Instructed.)

OF EXORCISMS, AND BENEDICTIONS, OR BLESSINGS OF CREATURES IN THE CATHOLIC CHURCH, AND OF THE USE OF HOLY WATER.

Q. WHAT do you mean by Exorcism?

A. The rites and prayers instituted by the Church for the casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm.

Q. Has Christ given his Church any such power over the devils?

A. Yes, he has: see St. Matt. x. 1.; St. Mark, iii. 15.; St. Luke, ix. 1.; where this power was given to the Apostles; and to the seventy-two disciples, St. Luke, x. 19.; and to other believers, St. Mark, xvi. 17, 18. And that this power was not to die with the Apostles, nor to cease after the Apostolic age, we learn from the perpetual practice of the Church and the experienced of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless Churches, and other places set aside for divine service; altars, chalices, vestments, &c., by way of devoting them to holy uses. We bless our meats and

other inanimate things which God has given us for our use, that we may use them in moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice. We bless candles, salt, water, &c., by way of begging of God that such as religiously use them may obtain his blessing, &c.

Q. But does it not savour of superstition to attribute any virtue to such inanimate things as blessed candles, holy water, *Agnus Dei's*, &c.?

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things when used with faith, and daily experience shows that our hopes are not vain.

Q. What do you mean by *Agnus Dei's?*

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in scripture for blessing inanimate things?

A. 1 Tim. iv. 4, 5, *Every creature of God is good, and nothing to be rejected that is received with thanksgiving: for it is sanctified by the word of God, and prayer.*

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by Holy Water?

A. Water sanctified by the word of God and prayer.

Q. What is the use of Holy Water?

A. It is blessed by the Church in solemn prayers, to beg God's protection and blessing upon those that use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of Holy Water very ancient in the Church of God?

A. It is very ancient, since it is mentioned in the Apostolic Constitutions, l. 8, c. 29. And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great, l. 9, epist. 71, 'that we received it together with our Christianity.'

Q. Have the holy fathers and ancient Church Writers left upon record any miracles done by Holy Water?

A. Yes; they have; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil. See instances in St. Epiphanius, Hær. 30; in St. Hierome, in the life of St. Hilarion; in Theodoret, l. 5, Histor. Eccl. c. 21; in Palladius Histor. Laus. c. 6, &c.

OF CHRISTIAN VIRTUES AND GOOD WORKS.

Q. Say the three Theological Virtues.

A. Faith, hope, and charity.

Q. What is charity?

A. It is a divine virtue, whereby we love God for himself, and our neighbour for God.

Q. Say the four Cardinal Virtues.

A. Prudence, justice, temperance, and fortitude.

Q. How many sorts of alms or works of mercy?

A. Two: corporal and spiritual.

Q. How many corporal works of mercy?

A. Seven—1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloth the naked. 4. To harbour pilgrims or travellers. 5. To ransom prisoners. 6. To visit the sick. 7. To bury the dead.

Q. How many spiritual works of mercy?

A. Seven—1. To give good counsel. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To pardon injuries. 6. To bear wrongs patiently. 7. To pray for the living and the dead.

THE EIGHT BEATITUDES.

I. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

II. Blessed are the meek, for they shall possess the earth.

III. Blessed are they that mourn, for they shall be comforted.

IV. Blessed are they that hunger and thrist after justice, for they shall be filled.

V. Blessed are the merciful, for they shall obtain mercy.

VI. Blessed are the clean of heart, for they shall see God.

VII. Blessed are the peace makers, for they shall be called the children of God.

VIII. Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

OF THE SINS AGAINST THE HOLY GHOST; THOSE THAT CRY FOR VENGEANCE; AND THE FOUR LAST THINGS.

Q. Which are the signs against the Holy Ghost?

A. These six: 1. Despair of salvation. 2. Presumption of God's mercy, without amending one's life. 3. To impugn the known truth, in matters of faith and religion. 4. Envy at another's spiritual good. 5. Obstinacy in sin; and, 6. Final impenitence.

Q. Why are these called sins against the Holy Ghost?

A. Because they directly oppose and affront the infinite goodness of God.

Q. Why does our Saviour say, that sins against the Holy Ghost "*shall not be forgiven, neither in this world, nor in the world to come.*" *Matt.* xii. 22.

A. Because those, who are guilty of the five first of those sins, seldom or ever do repent of such sins, and are with great difficulty brought to be sorry for them; and those that are guilty of the last, or *final impenitence*, never can repent; but dying in mortal guilt, and enemies to God, are incapable of forgiveness.

Q. What are the sins that cry to heaven for vengeance?

A. These four:—1. Wilful murder. 2. The sins of Sodom. 3. Oppression of the poor, and, 4. Defrauding labourers of their wages.

Q. What are the four last things to be remembered?

A. 1. Death. 2. Judgment. 3. Heaven. 4. Hell.

Q. Is the frequent remembrance of these things useful to the soul?

A. It is a most powerful preservative against sin; for the scripture says, "In all thy works remember thy last end; and thou shalt never sin." *Eccles.* vii. 40.

THE FIFTEEN MYSTERIES OF THE ROSARY

Say the five Joyful Mysteries.

I. The Annunciation of our Lady when the Son of GOD was conceived. 2. The Visitation of St. Elizabeth. 3. The Nativity of our Lord Jesus Christ. 4. The Presentation of our Lord in the Temple. 5. The finding of our Lord in the Temple among the Doctors.

Say the five Sorrowful Mysteries.

I. The prayer of our Lord in the garden. 2. The whipping him at the pillar. 3. The crowning him with a Crown of Thorns. 4. His carrying of the cross to Mount Calvary. 5. His crucifixion and death on the Cross.

Say the five Glorious Mysteries.

I. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming of the Holy Ghost. 4. The Assumption of our Lady into Heaven. 5. Her Coronation above all angels and saints

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APPENDIX.

THE TEN COMMANDMENTS OF GOD,

As found in the XX. chapter of Exodus.

And the Lord spoke all these words:

2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3. Thou shalt not have strange gods before me.

4. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

5. Thou shalt not adore them, nor serve *them*: I am

the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6. And showing mercy unto thousands of them that love me, and keep my commandments.

7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8. Remember that thou keep holy the sabbath day.

9. Six days shalt thou labour, and shalt do all thy works:

10. But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day and sanctified it.

12. Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbour.

17. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his.

HOLY DAYS OF OBLIGATION.

Independently of Sundays, and Feasts which fall upon them

The Circumcision of our Lord—The Epiphany—The Annunciation of the B. Virgin—The Ascension—Corpus Christi, or the Feast of the Blessed Sacra-

ment—The Assumption of the B. Virgin—All Saints —The Nativity of our Lord.

FASTING DAYS.

1. The forty days of Lent.

2. The ember days at the four seasons, being the *Wednesday, Friday,* and *Saturday,* of the first week of Lent; of Whitsun week, of the third week in *September;* and of the third week in Advent.

3. The Fridays of all the four weeks of Advent.

4. The vigils or eves of Whitsunday; of the Assumption of the blessed Virgin; of all Saints; and of Christmas day.

N. B. Any fasting day, which falls on Sunday, is kept on the preceding Saturday.

ABSTINENCE DAYS.

All Fridays throughout the year. The abstinence on Saturday is dispensed with, for the faithful throughout the United States, for the space of twenty years, (from 1843,) except when a fast falls on Saturday. Hence, the Saturdays of Lent and Quartertenses, and Vigils falling on Saturday, are still days of abstinence from flesh meat. When Christmas falls on Friday, abstinence is not of precept. All the Sundays in Lent are, by the general discipline of the Church, days of abstinence. The use of flesh meat is allowed at present, by dispensation, in this diocess, on all the Sundays of Lent, except Palm-Sunday, and once a day on Monday, Tuesday, and Thursday in each week, except the Thursday after Ash-Wednesday, and also excepting Holy-week.

N. B. The Catholic church commands all her children, upon Sundays and holidays, to be present at the great eucharistic sacrifice, which we call the Mass, and to rest from servile work on those days, and keep them holy. 2dly. She commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days,

to eat but one meal. 3dly. She commands them to confess their sins to their pastors, at least once a year.

4thly. She commands them to receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday.

The fourth council of *Lateran, Can.* 21. ordains, "that every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor, and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at Easter, the sacrament of the Eucharist, unless, perhaps, by the council of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise, let them be excluded from the church while living, and when they die, be deprived of Christial burial."

THE CHRISTIAN'S DAILY EXERCISE OF MORNING AND NIGHT PRAYER.

Rising from bed, make the sign of the cross, saying, In the name of the Father, and of the Son, and of the Holy Ghost, Amen—and offer yourself to God—then dressing yourself, modestly acknowledge the goodness of God, who gives you this day to labour in it, for the salvation of your soul; and consider this day may be your last. When dressed, place yourself in the presence of God, in a respectful posture, on bended knees, and blessing yourself, adore him with the most profound respect; give him thanks for his benefits to you, especially for having watched over you during the Night; and join with all the angels and saints, in blessing and praising his holy name.

Afterwards recollect yourself, if you offended God during the night, and what were the sins you committed the day before; and with an humble and contrite heart, begging God's forgiveness of them and of all past transgressions, firmly resolve not to offend him any more,

and earnestly beg his assistance, to spend the present day in his love and service, and to guard you particularly against your predominant passions, and those vices, temptations, and failings, to which you find yourself most addicted.

Then offering to God your body and soul, with all your thoughts, words, and actions; and begging his blessing on them, devoutly recite the acts of faith, hope, and charity, the Lord's Prayer, the Hail Mary, the Apostles' Creed, and whatever other prayers you are accustomed to say. You should also pray for your friends and enemies, and for the living and dead, begging grace, mercy, and salvation for all mankind: and conclude your morning prayer by invoking the intercession and protection of the blessed Virgin Mary; and by recommending yourself to your Angel Guardian, and to those particular saints, to whom you have spiritual devotion.

Every Christian, who has at heart his salvation, and is desirous to please God, ought, if he has time and opportunity, to meditate every morning, or at a convenient hour in the day, on his last end, or on the passion of Christ, or on some pious and serious subject: and to hear mass with all possible attention and reverence; because of all religious duties, the sacrifice of the Mass is that which gives most glory to God, and is at the same time most profitable to us; the reading of books of true Christian piety and sound morality is also earnestly to be recommended, as very conducive to spiritual improvement.

And in order to sanctify each day, and the good works of it, consider *that all things*, even your most secret thoughts and actions *are naked and open to the eyes of God*; and *that every idle word, that Men shall speak, they shall render an account for it in the day of judgment. Heb.* iv. 13, *and Matt.* xii. 36. Therefore walk with the greatest circumspection in the presence of God, frequently in the day thinking of him, raising your heart to him, and offering yourself and actions, to his honour and glory

NIGHT PRAYER.

If it be so necessary a duty to begin the day by prayer, it is of the utmost consequence to conclude it also by prayer, the graces received during the day, and special protection you stand in need of against the dangers of the night, should engage you, to humble yourself before God in prayer every night, which necessary duty is never to be omitted; and should be always most religiously performed, and in the same manner, and with the same dispositions, as in the morning.

Every night, therefore, before you go to bed, place yourself on your knees in the presence of God; and begging his blessing, by making the sign of the cross on yourself, adore his infinite majesty; return him thanks for all his mercies to you, especially for his gracious protection over you during the day; and invite the whole court of heaven and all the creatures of God, to bless his goodness, and to praise his holy name.

Then consider attentively, how you spent the day; and if in the course of it you diligently complied with your duty in every respect: you are therefore to examine yourself carefully on your thoughts, words, actions, and omissions: and particularly on the obligations of your state in life, and on those vices, passions, and evil habits, to which you are most addicted.

When you have brought to mind all the sins and omissions of the day, with an humble and contrite heart implore forgiveness of them, and of all your transgressions; and firmly resolve, with God's assistance, not to offend him any more; and cautiously to avoid every occasion of sin. Then offering yourself to God, earnestly beseech him to enable you to practise those particular virtues and good works, which are most necessary to you, and to preserve you from sin, and all dangers during the night; devoutly recite the acts of faith, hope, and charity, and the other prayers as in the morning, or any other form of prayer you are accustomed to say at night.

The examination of conscience is strongly recommended as a very important Christian duty, and is one of the most profitable and effectual means to avoid sin, and to acquire virtue; wherefore all persons who have at heart their salvation, and are truly desirous to please God, will constantly and diligently attend to the examination of conscience every night.

Prayer said in common, that is, by many together, is certainly more acceptable to God, and more beneficial, than prayer which is offered in private by one individual alone; and on this principal is chiefly grounded the pious and edifying practice in many families, of joining together in prayer every night; and it is most earnestly to be wished, that every Catholic family did adopt it.

The many signal blessings which God has bestowed on those families in which prayers are regularly said in common, should engage every head of a family to introduce and establish so laudable a custom; particularly at night, when all in the family may be assembled with greater convenience. *Where there are two or three gathered together in my name,* says Christ, *there am I in the midst of them. Matt.* xviii. 20.

A PRAYER TO OUR ANGEL GUARDIAN.

O Holy Angel! to whose care God, in his mercy, hath committed me; thou who assistest me in my wants, who consolest me in my afflictions, who supportest me when dejected, and who constantly obtainest for me new favours; I return thee now most sincere and humble thanks: and I conjure thee, O amiable Guide! to continue still thy care; to defend me against my enemies; to remove from me the occasions of sin, to obtain for me a docility to thy holy inspirations; to protect me, in particular, at the hour of my death; and then conduct me to the mansions of eternal repose. Amen.

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